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# Advocate of Peace.

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## Anglo-Saxon or Slav.

At the conference held at Quaker Hill, N. Y., the first week in September, Dr. R. S. McArthur, in an address on "Civic Patriotism," predicted, as he has often done before, a future terrific conflict between the Anglo-Saxon and Slav for the dominion of the world. This conflict, he ventured to suggest, would be "the battle royal of the ages," that it "would shake the foundations of this old earth as they have never yet been shaken," and expressed his belief that in the providence of God the Anglo-Saxon would come out the victor.

It seems to us that utterances like these, in which many others besides the distinguished New York clergyman indulge, are most unfortunate and harmful. Dr. McArthur, unless he has forgotten the principles and objects of his calling, certainly does not wish such a conflict ever to occur. He ought, therefore, to be using his utmost influence to make it impossible, instead of indulging in ill-considered speech which will tend to deepen in his Anglo-Saxon hearers pride of self and dislike of Russia, and thus to bring on war. It is perfectly practicable to condemn and seek to remedy the unspeakable deeds of the Russian political oligarchy without making a race question of the matter and speaking in a way to promote race hatred, — a terribly mischievous thing always, which needs no stimulation.

Has Dr. McArthur thought out in detail what

would be the character and results of the great "battle royal" which he predicts? With the present highly developed and immensely deadly weapons of war, such a conflict, if waged to a finish, would, as Mr. Bloch has with great array of facts demonstrated, mean almost the entire annihilation as well as the utter financial ruin of both races. They would be so broken down and exhausted, victor and vanquished alike, that recuperation would require generations if not centuries. In the meantime some other of the races, left by Dr. McArthur out of the account, would take the field and probably be able henceforth to hold it; or the whole of humanity, paralyzed by the catastrophe, be put back in its progress for an incalculable time.

If the United States should go to war with Russia and her fleet defeat and destroy the Russian navy, — a very optimistic supposition, — she would be no nearer victory than when the conflict began. She could not by any possibility land and maintain any effective force on Russia's shores in the face of the immense Russian armies equipped with the most perfect means of defense known. If Great Britain, supported by all her colonies, should open war on Russia and her navy sweep the Russian fleet entirely off the seas, she could do nothing more in a land campaign against the powerful Slav nation, which covers one-sixth of the entire land surface of the globe, than could the United States. The campaign would come to an end, after immense disaster, of its own helplessness.

A campaign of Germany — if Dr. McArthur would line up the Kaiser's empire with the Anglo-Saxon race — a campaign of Germany against Russia, would be appallingly destructive, and, because of the enormous defensive power conferred by modern arms, would wear itself out somewhere along the border and come to nothing. The Kaiser could not, by any conceivable strategy or overwhelming might successfully invade the Czar's dominions. An attempted invasion would leave the lines and squares of his huge army shattered and entombed on his northern frontier.

If the United States, Great Britain and Germany, with all the lesser Anglo-Saxon fry, should involve themselves jointly in war with Russia, — a supposition to the last degree absurd, — there could still be no conquest. Russia could, under such a contingency, throw upon her border from three to four millions of the hardest and best disciplined fighters in the world. As the power of an army on the defensive is now considered by military experts to be from five to ten

times as great as that of one taking the offensive, this would require the Anglo-Saxon allies, if they cherished any hope of success, to mobilize and mass on the Russian borders from fifteen to twenty millions of men. Think of sending such armies into the field and maintaining them there for even a few months! It would be the biggest "fool's errand" on which nations ever went. Dr. MacArthur's old world would not simply be shaken to its foundations; there would be nothing of it left.

No, there will never be any such world-shaking conflict between Anglo-Saxon and Slav as he predicts. The thing is utterly impossible, for a thousand reasons. The contest which is sure to come, which is already on, will be of another sort, in which both nations may honorably engage and with mutual profit; the struggle, that is, to promote in every practicable way the prosperity and peace of humanity, at home and abroad. There is a great movement going on at the present time in Russia among the masses of the people essentially like that for liberty and equality of rights which has put the Anglo-Saxon race in the forefront of progress. This movement will in a generation or two make an entirely new Russia politically, from which the world has large things to hope. Every Anglo-Saxon who is true to the principles which have brought his race from low barbarism and given it its moral standing and power in the world will want to help the Russian people — essentially an orderly and liberty and peace-loving people — to advance as fast as possible along this road rather than to cripple and hinder them.

Nor will any one race finally master and rule the world, and crush down and out all others. Something infinitely better will happen. Present conditions are not only making possible but actually creating a world-race out of the blood of many races, Anglo-Saxon, Slav, Latin and others. To this universal race the sovereignty and direction of the world is destined in time to fall. The process of evolving this race is going on faster here in the United States than elsewhere, but it is going on nearly everywhere. The blood of our people is scarcely any longer in major part Anglo-Saxon.

Nor is the civilization in which we boast great and admirable because the Anglo-Saxon race has been, to its honor, in recent times the foremost in accepting and promoting the principles out of which it has sprung. It is to be cherished and advanced, so far as it is what it ought to be, because it is *Christian* and *human*, because it meets the universal needs of humanity and is capable of being participated in and promoted by other races as completely as by Anglo-Saxons. It is the civilization, in its essential characteristics, which will ultimately prevail universally, whatever may become of us Anglo-Saxons. It becomes us as a race, particularly at the present supreme moment of testing, to beware lest we, through

over self-appreciation, cherish opinions and feelings about ourselves and other peoples which will decivilize us and make us in our world operations agents of darkness and destruction, rather than of light and blessing. The greatness and usefulness of a race are not measured by acres and the subjugating might of physical force.

### Kipling's Gospel of Shooting.

Kipling has been treating some Londoners, and incidentally all of us, to another extraordinary sermonet in his series on imperialism, materialism and brutality. It was at the inauguration of a rifle club by the Jaeger Company for its employees at Lower Lydenham. The occasion was an ideal one for the poet of the "reeking tube and iron shard." The audience was most sympathetic, and made it easy for him to pour out his inmost sentiments in a perfectly frank and undisguised way.

What he said was not new, at any rate, in substance. It was a repetition of the ideas which he has been giving out on occasion for several years past. But in manner and tone it showed development. It revealed the painful extent to which the brutalistic philosophy has made inroads into his thought, feeling and language, and vulgarized them. There was hardly a turn of phrase or figure of speech in the discourse that was not tinged with coarseness or inexcusable frivolousness. There was a total want of evidence of appreciation of the great principles of life and conduct which have made England heretofore great. The language from beginning to end was that of a trainer preparing his prize fighter to jab successfully the man who may come against him. The author of the "Recessional" had "forgotten."

This development in individuals of the perverting influences of the prevailing philosophy of brutalism — and Kipling is not by any means the only shining example of it — is about the saddest part of the thing, especially when it occurs in men of parts who might easily have been among the greatest lights of a civilization truly Christian.

The London *Daily News*, in which a report of this rifle-club speech was given, is not far wrong in saying that Kipling, since he turned political agitator, has become a dangerous firebrand. It declares him to be the most prominent of all the leading men of England who publicly "put their trust in reeking tube and iron shard," and indulge in "frantic boast and foolish word." He is throwing the whole weight of his powerful intellectual influence toward militarizing the English people by the indoctrination of all the boys with the gospel of firearms.

The growth of Christian civilization in England and the establishment of civil law has almost done away with the handling of deadly weapons by private